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*A Dissertation on the atonement, extracted from a manuscript written about twenty years ago, with a special reference to certain questions relative to this important doctrine, which were then a subject of considerable enquiry.*

QUESTION. How is the scripture doctrine of Christ's atonement to be understood?

THE words propitiation and atonement are of the same signification. The apostle John tells us, that "God sent his Son to be the propitiation for our sins," and says expressly, "he is the propitiation for our sins." 1 John iv. 10. and ii. 2. Therefore, the doctrine, that Christ hath made atonement, or that he is the propitiation for sins, is indisputably a scripture doctrine. But what this doctrine imports, or how it is to be understood, may be a question of some difficulty; as professing Christians have entertained different sentiments about it. To this question I shall now attempt an answer, and for this purpose

would make the following observations.

I. The design of the atonement made by Christ was so to declare or manifest the righteousness of God, as would render it consistent with justice, for God to justify the sinner who believeth in Jesus. At least, this was one of the great ends to be answered by it.

This observation is, I think, sufficiently supported by the apostle's words in Rom. iii. 25, 26. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness—that he might be just, and the justifier of him which believeth in Jesus." From these words it seems natural to conclude, that it would not have been consistent with justice, for God to have justified sinners, if Christ had not been set forth a propitiation, to declare his righteousness. And perhaps, from a little attention to the subject, it may clearly appear, that this is the case. For if God, the supreme Lord and Ruler of the universe, to whom it belongs to take care of its interests, did not manifest

great displeasure at sin, and take the most effectual measures to discountenance and condemn it, and to support his law, which requires perfect holiness, and forbids all sin, on a most dreadful penalty, he would, for ought that appears, do great injustice to himself and to the moral world in general.

Holiness, in its nature and tendency, is friendly to universal being—to God and to his creatures; it readily renders to all their due, and seeks and rejoices in the greatest universal good. Holiness consists in conformity to the divine law, which requires us to love God with all our heart and soul and mind; and to love our neighbors as ourselves. It is evident at first view, that this love will readily give to God the glory which is his due, and yield a cheerful, unreserved obedience to his will. It will readily glorify him as God. It will likewise readily render to creatures their due, and be careful to injure none; but to do to all as it would wish to be done by. This love will naturally and necessarily seek, as its highest and last end, and rejoice in God's greatest glory in connection with the greatest happiness of the intelligent creation; that is, the greatest universal good. And if this love prevailed in perfection through all the ranks of intelligences, it would produce and be attended with universal union, peace, and harmony, and make all seek and rejoice in *one common interest*, and excite each individual to do his utmost to promote it. Hence, holiness evidently is, in its nature and tendency, friendly to universal being; yea, it is the only disposition or affection, which is friend-

ly to God and to the intelligent creation—the only principle, which will render to all their due, and be careful to injure or wrong none, and seek and rejoice in the greatest good of the system.

Sin, on the other hand, is, in its nature and tendency, an enemy to being in general. It withholds from God and from creatures their due, injures and abuses them, and tends to universal misery and ruin.

Sin is a transgression of the law of God—of that law, which requires nothing but holiness, nothing but love with its genuine fruits and effects. Therefore all sin, the opposite to holiness, involves the nature of enmity. It sets up an interest different from and contrary to the glory of God and the general good. It withholds from God the love, respect, honor and obedience due to him, and implicitly and practically denies, that he is worthy of supreme love and perfect obedience: yea, by hating him, it implicitly declares that he is an unworthy and hateful being, and, as much as in it lies, undeifies and dethrones him, and, if able, would dethrone and destroy him. It also withholds from creatures their due, and treats them injuriously, to exalt and gratify itself and serve its own ends. And if sin universally prevailed, and reigned without restraint, it would throw the whole system into disorder and confusion, destroy or exclude all happiness, and produce universal misery and ruin. Hence,

The evil of sin is infinite; and, therefore, the penalty annexed to it in the divine law is just.

From what hath now been ob-

served of holiness, as a friend to being in general, and of sin, as a universal enemy, it manifestly is essential to the character of a perfectly holy, just, and good God, not only to love and take pleasure in holiness, but also to hate sin with perfect hatred. Infinite hatred of sin is the natural and necessary result of infinite holiness—of infinite goodness. It is evidently impossible that God should be perfectly holy and infinitely good, without hating sin, the universal enemy and destroyer, with perfect hatred. And therefore he cannot *appear* to be perfectly holy and good, without *appearing* to be a perfect, irreconcilable enemy to sin. Hence,

If God did not, in some way or other, *manifest* great displeasure against all sin, and take the most effectual measures to discountenance and condemn it, to prevent its universal prevalence and the evils naturally resulting therefrom, it would not appear to creatures that he is a holy, just, and good being: it would appear as though he did not regard his own glory, or the happiness of the moral world. If he did not discover great displeasure at this universal enemy, which treats him with the greatest contempt, and seeks to dethrone and destroy him, and to throw the whole intellectual system into disorder, confusion, and ruin, it would appear as though he did not care how much dishonor and contempt were cast upon him, or how much disorder, confusion, and misery prevailed among his creatures—as though he loved neither himself, nor his creatures—as though he had no regard for his own honor, or for the well-being and

happiness of the intellectual world; that is, as though he was totally destitute of holiness, justice, and goodness, and according to the stupid sinner's thoughts, altogether such an one as himself. But would such an idea of God be just? Infinitely far from it. And if he conducted in such a manner as to make it appear to creatures, as though he was such a being—in such a manner, as would afford just occasion for them to view him in this dishonorable light, he would, for ought that I can see, do infinite injustice to himself—to his own character. And is it not as inconsistent with justice, for God to wrong and injure himself, as to wrong and injure his creatures? Again,

As God is the head of the universe, and by natural, underrived right, the proprietor and supreme Lord of the whole creation, it belongs to him to take care of the interests of the whole system, comprehending himself and created intelligences. Hence, If he did not in any way manifest great displeasure against sin, but conducted in such a manner, as to afford just occasion for creatures to think, that he was not at all, or, at most, but little displeased with it, it appears to me, that he would greatly injure his creatures. For such conduct in the Deity, would manifestly tend to make creatures think, that sin is nowise comparably so great an evil in itself, and so pernicious and destructive in its tendency and consequences, as it really is; and thus serve to embolden one after another to go into the commission and practice of sin, to their unspeakable damage or utter ruin. Such a

conduct in the Deity would appear or seem to afford great encouragement to the commission and practice of sin. And was God to conduct in such a manner, was he to manifest but little or no displeasure at sin, it might naturally be expected, that the consequence would be universal prevalence (among creatures) of this most pernicious and deadly evil, to the exclusion of all true happiness, and the production of universal misery and ruin. Hence, the supposition of God's manifesting but little or no displeasure against sin, appears to me to be utterly irreconcilable with the idea of his being just, either to himself, or to his creatures. Again,

From what has been illustrated, of holiness as friendly to being in general, and of sin as the universal enemy, it may appear, that it is of the greatest importance, that such a law, as the divine law is, should exist and be supported—a law, which requires perfect holiness and forbids all sin under a most dreadful penalty. What can be of greater importance, than that moral beings should be held under obligation to the exercise and practice of that holiness, which is friendly to the moral world, and seeks and naturally tends to promote and rejoices in the greatest good; and to refrain from sin, the universal enemy and destroyer? Is it not then of vast importance, and do not his essential goodness, justice, and holiness require, that this law, which has its foundation in the nature of things, should be *enjoined* by God, the head and supreme governor of the universe, and enforced and

guarded with *sanctions* infinitely weighty and important?

If an earthly king knew what conduct in his subjects was right in itself, and best calculated to secure and promote the common interest and welfare of the kingdom, and what conduct, on the other hand, was wrong in itself, and naturally tended to throw the kingdom into disorder and confusion, and to work the overthrow and ruin of the whole; if he was also duly invested with authority sufficient to enjoin the one and forbid the other, *by law*, under a penalty proportioned to the evil of disobeying it; and he nevertheless, neglected to do it, and left his subjects at full liberty, to pursue either the one course or the other, as might best suit their inclinations; we should naturally and necessarily conclude, that he was neither a just, nor a good king. Or if he should, in words, enact such a law, but take no care to have it observed, or its penalty executed upon the disobedient, but leave them to go on, just as tho' there had been no such law, and thus virtually and practically set it aside, and render it of no more effect upon the minds of the subjects, than if it had never been enacted; we must still come into the same conclusion, that he was not a *just* or a good king. So if the divine law, which requires nothing but what tends to the well being and happiness of the moral world, and forbids nothing but sin, the universal enemy, and, in its natural tendency, productive of universal misery, was suffered to be transgressed with impunity; if God, the supreme governor, after revealing or enjoining it, should take no further care to have it



observed, or its penalty executed upon transgressors;—if he should suffer one after another, to transgress with impunity, and without taking *any other method*, to manifest as great displeasure at their sin, and as great regard to the law, as would be manifested by executing the penalty, and thus virtually and practically disannul and destroy the law, or do that which has a natural tendency to destroy its binding force upon the minds of creatures; it cannot be conceived, how he could *appear* to be a holy, a just, or a good moral governor of the world. Such conduct in the Deity, were it to take place, would naturally make it seem to creatures, as though he did not view himself so worthy and perfect a being, and sin against him so great an evil, as the requisitions of his law with the annexed penalty hold forth and import—as though he did not consider his law as being good or of any importance—or as though, if it was good, and necessary to the well-being and happiness of the moral world, it was nevertheless a matter of indifference with him, whether it was regarded and obeyed, or trampled upon and treated with contempt. Surely then, it is of the highest importance, in regard to both the honor of God, and the well-being and happiness of the intelligent creation, that such a law should exist, and be visibly and fully supported. It does not appear how God can be just to himself and to the moral world in general, without supporting, and discovering a fixed, unalterable determination to maintain and support his holy law for ever.

Sin hath taken place among God's creatures. And God, it

hath now been shown, in order to be just to himself and to the moral world, must, in some way or other, make it fully *manifest*, that his displeasure against sin is indeed exceedingly great, that he hates it with perfect hatred as an evil infinitely great and pernicious; and that his law is holy and just and good, of the highest importance, and shall, at all events, be vindicated and fully supported. But how or in what way can these be manifested?—By executing upon sinners the penalty of the law. This is one way. If God should execute upon all sinning creatures the penalty of his law in its full extent—if he should cast them off for ever, and confine them in a state of complete, hopeless misery, never to end, undeniable evidence would be thereby exhibited, that he is a perfect, irreconcilable enemy to sin, and hates it with infinite hatred—that he looks upon his law as being perfectly holy and just and good, and is unalterably determined fully to support it.—And thus he would clear himself of the dishonor and reproach cast upon him by sin, and *appear to creatures* to have such a regard to his own character and glory, and to the true interests of the moral world, as is essential to an infinitely holy just and good God and moral governor, and thereby do justice to himself.—Such treatment of sinners would also be adapted to discountenance and discourage sin, in the view of all creatures, who had not yet apostatized—to strike their hearts with a peculiar dread of it—to fix and strengthen their resolutions never to yield or listen to it, and to establish and confirm their dispositions to persevere in

the ways of holiness, in a course of unreserved subjection to his authority and obedience to his will.

These and such like seem to be the ends designed to be answered by the threatened punishment of sinners. And it is not easy, if possible, to conceive how God can be just to himself and to the moral world in general, or even *appear* to creatures to be perfectly holy and good, without answering these ends or effecting these purposes. But if these ends can be answered, if these purposes can be as fully accomplished, in some other way, than by the punishment of the sinners in their own persons; it may then be conceived of, as being consistent with justice for God to save them. Now the atonement made by Christ, as the words before cited from Rom. iii. 25, 26, teach, was designed to answer these purposes; and particularly, so to manifest the righteousness or justice of God, as to render it consistent with justice, for him to justify the sinner who believeth in Jesus.

[To be continued.]

*An Essay on the Glory of God,  
founded on 1 Corinthians x. 31.*

“ — Whatsoever ye do, do all to the glory of God.”

THE duty here enjoined, is repeatedly inculcated in the sacred oracles, and is set forth as being the great duty of man. It indeed belongs to the essence of all duties, and of course, merits our greatest attention. Revelation requires that the whole

man should be devoted to the glory of God; that all the faculties of the soul and of the body should be employed in his service; *that we should glorify him with our bodies and our spirits which are his.*

In attending to this subject I shall endeavor to show,

I. What we may understand by the glory of God.

II. What is implied in doing all things to his glory.

III. The obligations we are under to this duty.

I. We are to show what is to be understood by the glory of God.

1. The glory of God signifies the *essence or perfections* of the divine nature. The apostle Peter, speaking of the testimony which God gave to the mission of Christ at his baptism, says, *There came a voice to him from the excellent Glory.* God possesses all natural and moral perfections, and therefore his very being or nature is *excellent glory*. The essence or perfection of his nature is called his essential glory; because it is inherent, and essential to his existence, and would have been eternally the same, had no other being, or object ever existed.

2. The glory of God denotes likewise, the *display, or manifestation* of his perfections in the kingdoms of nature, of providence, and of grace. God has abundantly displayed his perfections in his works: and if we therein discover some marks of them, we behold a glimpse of his glory; for his perfections constitute his glory. In all the things in which God has discovered himself to men, we behold the effulgence of divine excellency. On whatever part of his

creation we turn our eyes, we behold all things full of beauty, order and harmony. The celestial bodies which revolve in the vast expanse, *declare the glory of the Lord, and the firmament sheweth his handy-work.* Whenever we turn our thoughts towards that luminous orb, the sun, and the numerous bodies which revolve around it, and contemplate their magnitudes, distances, and revolutions, which do not disturb each other, we acquire an exalted idea of that glorious Being, who is wonderful in counsel, and excellent in working. The vast number of stars which shine with such radiant lustre in the concave heavens, must excite astonishment in the breast of every beholder; especially when contemplated, as suns, each being the centre of a particular system, and destined to perform the same office that the sun does to this solar system. If this be true, how are we lost in our contemplations on the universe, which is composed of such a vast number of complicated systems! How true is the observation of Solomon: *No man can find out the work that God maketh from the beginning to the end.* This shows God's character to be incomprehensibly glorious; so that we may adopt the triumphant challenge of Zophar, *Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven! what canst thou do? It is deeper than hell! what canst thou know? The measure thereof is longer than the earth, and broader than the sea.*

The glory of the great divine Architect is no less displayed in the animal and vegetable creation. What a variety

of animals do we behold ranked among the works of creation! Besides those which are visible, there are perhaps myriads which are imperceptible to the naked eye. The smallness of their size required their members to be extremely minute. What exactness, then, must have been observed at their formation, to make one part accord with another, and to render the whole system harmonious? And perhaps there is not left the least chasm from the smallest insect up to the creature of intelligence. Hence what a variety of species in the animal creation! And no fewer varieties of provision are created for their peculiar sustenance. We behold a variety of vegetables from the grass on the plain, to the cedar in the forest, which were originally formed, and have ever since grown in a mysterious manner, and are clothed with such inimitable beauty that *even Solomon in all his glory was not arrayed like one of these.*

After contemplating a variety of objects in which we may clearly discover both the existence and character of him who made them, need we mention man to show his glory? Man is *wonderfully and fearfully made.* How wonderful is the connexion between the body and mind; spirit joined to flesh, inhabiting a mansion of clay! How excellent is the contexture and frame of the body! How admirably is every member fitted to its particular office! But of how much more noble nature is the soul! What exalted faculties does it possess! Understanding, conscience, will, affection: these attach great worth to human nature, and evince the infinite un-

derstanding and excellency of the Creator.

Man was originally formed in the image of God ; his body appeared in perfect symmetry, and his mind approved the things that were amiable and good. He was in miniature, the image of his Maker, who is infinitely holy and good. In this state of perfection it was, undoubtedly, man's chief employment and delight to view the works of creation, and in them, to adore the wonderful display of the wisdom, power, and beneficence of their Author. And although man has made himself base in apostatizing from his Maker, yet God is good. Although man has been ungrateful, yet God is merciful and full of compassion. For notwithstanding when man, primarily, revolted from God, he was driven from the garden of Eden, yet he is now favored with a situation in a great degree delightful. The number of animal and rational enjoyments with which he is indulged, evinces this truth. For him a variety of animals are formed every way fitted for his use. "For him day and night visit the world. For him the seasons walk their splendid round. For him the earth teems with riches, and the heavens smile with beneficence. Surrounding creation subserves the wants, and proclaims the dignity of man."—Thus, how admirably is the glorious character of God exhibited in the works which he has made ! How justly may we exclaim with the psalmist, *How excellent, O Lord, is thy name in all the earth ! How manifold are thy works ! In wisdom hast thou made them all. Such knowledge*

*is too wonderful for us. It is high : we cannot attain to it.*

If we turn our attention to *Divine Providence* we shall behold the like illustrious display of God's perfections. His great power upholds the worlds that roll, majestically, in the boundless regions of space, and preserves the vast universe in perfect order and harmony. His providence extends to all, even the smallest events. Not a sparrow falleth to the ground without his knowledge and influence. All creatures are at his disposal, and receive their support from his bounty. He hears the young ravens when they cry, and provideth for them their food. As it respects man, God *has never left himself without witness, in that he hath done good, and given us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.*

But the providence of God appears much more conspicuous as it respects his moral kingdom. Tho' in regard to individuals, providence is involved in darkness, yet it is a rule in the divine government to deal with nations and public bodies of men according to their moral character. This has remarkably appeared in every age of the world, according to the divine declaration to all people. *If ye be willing and obedient, ye shall eat the good of the land ; but if ye refuse and rebel, ye shall be devoured with the sword.*

God governs the world for his own glory, and the good of his creatures ; and shews himself to be great in Zion, and above all people. He employs the wicked as well as the righteous as instruments in building up his cause. Not only the righteous



praise the Lord, but he makes the wrath of the wicked to praise him. Whilst the world is in confusion—whilst men of opposite tempers are pursuing different schemes, he overrules all their actions for the promotion of his glory, and the highest happiness of his obedient subjects. Under this view of our subject, who is not ready to exclaim with the inspired apostle, *O the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are his judgments, and his ways past finding out !*

But by turning our attention to the *adorable scheme of redemption*, we shall behold the most glorious display of the attributes of Deity. Some of his perfections are here brought out to view, which would otherwise have lain concealed ; and all of them “ appear in the brightest lustre, and most beautiful harmony. He has manifested the exceeding riches of his mercy in giving his own Son to redeem a guilty race—his infinite purity and immutable justice in requiring such a grand and awful sacrifice in order to the remission of human guilt—the perfect rectitude of his law in forgiving our transgressions only through the obedience and sufferings of his Son—his inviolable faithfulness and truth in executing the threatening of death on him who consented to bear our iniquities. Here we see the mercy, justice, holiness and truth of God, all united and operating in concert ; so that, as the psalmist says, *Mercy and truth are met together, righteousness and peace have kissed each other. Truth springs from the earth, and righteousness looks down from heaven : The Lord gives grace*

*and glory ; his salvation is nigh to them that fear him, and glory dwells on the earth.”*

The glory of God thus marvellously displayed reaches the heavens as well as dwells on the earth ; and furnishes a delightful subject for the highest admiration, wonder and praise of the heavenly hosts. When that glorious person who hath redeemed lost men, came into the world, the angelic choir sang an anthem to Jehovah, saying, *Glory to God in the highest ; on earth peace, and good will towards men.* This will compose the chief matter of the song of the blessed inhabitants of heaven to all eternity. *Worthy is the Lamb*, they cry, *that was slain, to receive power, and riches, and glory, and blessing ; and be these ascribed to him who sitteth on the throne, and to the Lamb for ever and ever.*

3. The glory of God farther denotes the *return, or acknowledgment*, which intelligences make to him for the manifestations of his goodness to them, and a discharge of the obligations which they owe him as his creatures. God’s declarative glory is promoted, when men order their conduct in such a manner as to render his character excellent and glorious in the view of intelligent beings. Considering the peculiar circumstances of the situation of mankind, as fallen creatures, redeemed by the Son of God, having the privilege to return to him and be saved, and the many duties resulting from this divine plan, we find that various ways are pointed out in the scriptures in which the glory of God is promoted by their actions. This is done by public, private and se-

cret worship of him\*—by the acknowledgment of his government and supreme dominion, and willing subjection thereto†—by thanksgiving and praise‡—by faith in Christ, confession and repentance of sin, and turning to God||—by living contentedly and cheerfully, humbly and patiently§—by bearing much fruit, striving for the conversion of sinners, and the advancement of the kingdom of the Redeemer, standing up in the defence of the truth, even suffering in the righteous cause, and being faithful unto the death.¶ The glory of God is reflected as from a mirror, by the union and exercise of all the Christian virtues. By practising honesty, justice, truth, faithfulness, benevolence, charity, sobriety, we conform to God's law, and imitate him in his adorable excellencies; and reflect honor on him who possesses these virtues in perfection, and is the author of them in all holy and virtuous beings. Eve-

ry virtue practised by men, honors God, as well as casts a lustre on the human character. The apostle says, *Glorify God in your body, and in your spirit, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.*

That virtue thus tends to promote the glory of God, appears evident from the tendency of vice to dishonor him. Virtue and vice are opposite in their nature and effects. "Sin is atheism. It denies God. It strikes at his government and character, and consequently at all good and all happiness." Hence sin is repeatedly represented in scripture as committed to the dishonor of God. Virtue being of the opposite nature, acknowledges God. It agrees and harmonizes with his government, and is the source of unspeakable honor and felicity. *Therefore whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise, these are the things which promote the glory of God. Hence the divine Saviour exhorts; Let your light so shine before men that they may see your good works, and glorify your Father who is in heaven.*

[To be continued.]

\* Psal. xxix. 1, 2 † Phil. ii. 10, 11.  
 ‡ Luke xvii. 11—19. Psalm l. 23.  
 § Rom. iv. 20. Josh. vii. 19. Rev. xvi. 9. ¶ Phil. iv. 11, 12. i. 20.  
 ¶ Psalm vi. 2. Acts xx. 19.  
 ¶ Gal. iv. 19. Jude 3. John xv. 8. xxi. 18, 19. Isaiah xxiv. 15.

These texts will be found to illustrate and confirm that the several branches of Christian duty above mentioned, are to the glory of God. In most of the passages, this is expressly declared; in the others, it is implied: For as God makes his glory the ultimate end of all his plans and conduct; so he makes the same object the end of all the duties which he enjoins upon his creatures. And consequently, every duty enjoined upon men from heaven, which we find in the inspired scriptures, when performed as required, adorns the doctrine of Christ, and promotes the glory of God.

On Conformity to this World.

NO. II.

(Continued from p. 141.)

AS disciples of Christ we are not to be conformed to this world with respect to the temper

of mind by which we are governed. As a man thinketh in his heart so is he. The spirit he is of, or the temper by which he is governed determines his character. As Christians we are to pursue the business of our respective lawful callings, be prudent and industrious, but with motives very different from those with which the men of the world are influenced. Not to hoard up wealth, or procure it to consume upon our lusts, but to provide for our own, things decent and comfortable, to maintain hospitality and to have it in our power to exercise charity, in obedience to him, whose we are, and whom we are bound to serve.

The love of the world, in some shape or other, has the dominion in every man, in a state of nature. Hence, if we would be wise and act in character as followers of Christ, who treated with indifference what men are prone so indefatigably to pursue, we are exhorted not to love the world nor the things of the world, and are expressly assured that if any man love the world the love of the Father is not in him. Hence also, in the sacred passage first mentioned in this essay, we are exhorted not to be conformed to this world, but to be transformed, by the renewing of our mind that we may prove what is that good and acceptable and perfect will of God—that we may taste the sublime satisfaction of being heavenly-minded, and enjoy the sweet liberty of keeping the commandments of the God of love. Agreeably to what is now observed, we read, “For to be carnally-minded is death, but to be spiritually-minded is life and peace.”

As we are not to suffer a

worldly mind to have the dominion over us, as it respects the acquisition and enjoyment of the things of the world; so we are not to be governed by the temper of the men of the world in other respects. A proud, haughty, supercilious, revengeful, envious, censorious temper is repugnant to the spirit of Christ. The old man with his affections and lusts, must be crucified, and we must put on the new man.

2. We must not be conformed to the world in our *conversation*.

If we would make good our claim to the dignified appellation of Christians, we must not only avoid every species of profaneness and indecency, together with foolish talking and jesting, which are not convenient, but the things of the world must not constitute the delightful subject of our social intercourse. As out of the abundance of the heart the mouth speaketh, so if the love of God possess our souls, and we are indeed devoted, as faithful servants, to the cause of Christ, the things of his kingdom, and not the concerns of this vain, perishable world, will constitute the pleasing theme of our conversation. Hence we are exhorted to have our speech always with grace, seasoned with salt; that is, always savory, always pure, and for edification. Hence, speaking in the name of believers, the apostle declares, “For our conversation is in heaven.” Would we act in character as Christians, do honor to our holy profession, and prove ourselves to be the servants of Christ, and children of the kingdom, we must be ready on all suitable occasions to open our lips and drop a word for the blessed Je-

sus, a word for the good of souls—offer something which shall have a tendency to call up the attention of those with whom we are conversing to the concerns of their eternal welfare.

3. We are not to be conformed to the world in our sentiments or maxims.

Humbling and searching is that pointed declaration of our Lord to the Pharisees, Luke xvi. 15. For that which is highly esteemed among men is an abomination in the sight of God. Not barely that which is accounted innocent, indifferent, or but little criminal, but that which is highly esteemed among men, is so differently viewed by the High and Holy One, that it is odious even to an abomination. It is no unusual thing with the men of this world to call evil good, and good evil, to put light for darkness, and darkness for light. To call things by improper names and thus varnish over their turpitude is one of the artifices of the subtle adversary. But as children of light it becometh us accurately to make distinctions, to view things as they are in their own nature and tendency, and not as they are falsely called, guiding our inquiries by the oracles of divine truth. We are not to be ashamed to avow and support the sentiments of scripture however it may expose us to the ridicule of those who are wise in their own eyes.

The spirit of Christ instead of hoarding up till gold is cankered and garments moth-eaten is disposed to distribute, engaged to do good according to the ability that is given. It is a worldly maxim that revenge is sweet, and tamely to bear injuries is the way to provoke insults. But re-

venge is sweet only to a wicked, unforgiving heart. And what saith our divine Teacher and final Judge? If ye forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses. Love your enemies, bless them that curse you, &c. What saith the great apostle? "Dearly beloved, avenge not yourselves, but rather give place unto wrath," &c.

Look to the example of the Saviour praying for his crucifiers, "Father, forgive them; they know not what they do"—of holy Stephen when they were stoning him to death, kneeling down and praying, "Lord, lay not this sin to their charge." And contrast this with the conduct of men of the world, who will not forgive the slightest injury. How forcible, in this view of the subject, is the exhortation, "Be not conformed to this world!" Whoever in this respect will suffer himself to be governed by the false principles of worldly honor must lay his account to be disowned by the Lord of glory when he cometh in his kingdom with all his holy angels. For them that honor me, saith the divine wisdom, I will honor, but they that despise me shall be lightly esteemed.

4. We must not be conformed to the world in their *amusements*.

To any one who has just notions of Christianity it would be impertinent to attempt to prove, that gaming of all kinds is unbecoming the Christian character. Moreover, as we are to avoid even the appearance of evil, playing merely as an amusement, though nothing be staked but a trial of skill and a loss of precious time, can hardly be justified. Whether it be consistent with



the Christian character, comparing with the self-denial, spirituality, and heavenly-mindedness of the follower of a crucified Saviour to encourage vain and fashionable amusements, let their tendency, together with the taste of the most eminent saints, be seriously considered.

Let those who advocate the innocence of such scenes and commend them as beneficial, ask themselves as in the presence of that glorious Being to whom they expect to render an account of all their conduct, whether they can devoutly look up to him for his blessing? Whether when they retire from these gay scenes, to say nothing of the unseasonable hours with which they are attended and the danger to which their health is exposed, they feel in any suitable frame to perform the duties of the closet? Whether when they have the most lively sense of death, judgment and eternity, their minds are not in the same proportion impressed with a sense of the vanity and unprofitableness of these things?

What do we find to be the effect of an outpouring of the Spirit on any place? Doth it not uniformly check all such scenes of carnal mirth? Are not those whose minds are seriously affected, disposed to attend on meetings of a very different nature? Why should there be such a change in our feelings when we are made sensible of our accountableness, and the things of eternity bear down with some becoming weight upon our minds, if the scenes of amusement under consideration, were so innocent as some imagine, and so beneficial as some plead? It is in vain to urge that they are

less injurious than various other ways in which young people and others when assembled, are prone to pass their time. This may be safely granted without placing them on any justifiable foundation.

Lastly, let the taste and consequent practice of the most amiable, exemplary and worthy followers of Christ be considered. Do they relish such things? Can their example be pleaded in justification of attendance upon them? That some professors have a relish for them and not unfrequently attend upon them, is acknowledged and lamented. But the question is, are such professors found among those who do the most honor to their profession? Do they appear in their walk and conversation, by their self-denial, weanedness from the world, spirituality and heavenly-mindedness, to approach the nearest to the holy example of Him whom they call their divine Lord and Master? Let me ask those gay professors, whether in the compass of their acquaintance they cannot select those for whom they have more charity than they have for themselves, and whether they would not think more favorably of their own good estate, were they less conformed to the world?

From what has been said on this subject, it is obvious to remark, that the way to do honor to religion and promote its true interest, is not by softening down, explaining away, or concealing the distinguishing doctrines of the gospel; nor by deviating from its pure and perfect precepts to accommodate it to the views and taste of a world lying in sin.

Some have imagined that virtue is so amiable that it needs only to be portrayed in its true colors to be universally admired and embraced. But they seem to forget that mankind by nature are universally depraved. Virtue, piety, or holiness, whichever of these names may be preferred, is indeed altogether amiable, but how can those admire and embrace the moral likeness of God who do not love the original? The experiment has indeed been tried. A perfect character has been exhibited. One has appeared and been familiarly conversant with mankind, in whom all the amiable and glorious attributes of the God of love shone forth. What reception did he meet with? How was he treated? He came unto his own, and though his way had been preparing four thousand years, they received him not.

In vain is it for the servant of Christ to think to render the religion of the cross acceptable to the carnal mind which is enmity against God. That enmity must first be slain, the heart must be renewed; then the beauty of holiness will be discovered and Christianity most cordially embraced.

Wherefore, let those who would do honor to the holy profession, and be happily instrumental in building up the kingdom of the divine Saviour, instead of studying to be conformed to this world, seek to be transformed. The two kingdoms are distinct, nor can the seed of the woman and the seed of the serpent ever be reconciled to each other. The Supreme Ruler in the dispensations of his providence is taking measures con-

tinually to make this distinction more and more manifest. In the last great day and thenceforward to eternity, it will be fully conspicuous. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. Instead then of endeavoring to reconcile the service of God and mammon, be it our sole care to serve the Lord. Let his holy word be our only rule, his Spirit our guide, and his glory our end. Then when Christ who is the believer's life shall appear, shall we also appear with him in glory.

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*Report of the Trustees to the Hampshire Missionary Society; at their annual meeting in Northampton, the last Thursday in August, A. D. 1805.*

THE Trustees report to the Society, that, at a meeting of their board in September last, they appointed Rev. Joseph Lathrop, D. D. Justin Ely, Esq. Rev. Richard S. Storrs, a Committee to receive three hundred dollars, granted by the Legislature of this Commonwealth for the purpose of supporting and educating two Indian lads, descendants of the late Rev. Mr. Williams of Deerfield, who had for several years, previously been under the care of Deacon Nathaniel Ely of Long Meadow, and to use and apply the said grant to the purposes, for which it had been made, and to account to the Legislature for the execution of their trust.

The Trustees also appropriated ten dollars which had been

given by Capt. Perez Graves of Hatfield, to the education of the same Indian lads, conformably to the request of the donor.

The Trustees, also, appropriated a sum, not to exceed one thousand dollars, for the support and payment of Missionaries the ensuing season; and a sum not to exceed two hundred and fifty dollars for the purchase and distribution of bibles and other pious books in the new settlements; and empowered their committee to procure such Missionaries and to purchase and distribute such pious Christian writings as they should judge most conducive to the benevolent designs of the society.

The Trustees report to the society the result of their measures and of the labors of their Missionaries, as far as they have come to their knowledge since the last annual meeting.

The four Missionaries employed in 1804, were Rev. Theodore Hinsdale, and Rev. Joel Hayes, appointed for eighteen weeks to labour in the new settlements of New-York, and Rev. Vinson Gould, and Rev. Thomas H. Wood, appointed to labor for twenty weeks in the District of Maine.

Your Missionaries in the state of New-York performed their service, mainly, in the counties of Chenango and Onondago.—In the early part of their mission they enjoyed such health as to pursue their work without interruption and with much activity, laboring abundantly not only on the Lord's day but on other days with an attentive and grateful people, whose lips uttered the praises of God for the rich blessing, and thanksgiving

to the society for their affectionate concern for the interests of immortal souls, who were either pining for the bread of Christian ordinances, or were perishing for lack of knowledge. But the Trustees, with humble submission, regret the rebuke of God's providence, that for a number of weeks, your able and faithful missionaries were much impeded in their work, by bodily infirmities and disease, and by the prevalence of sickness, with the advice of physicians, were compelled to leave their service and return home before the expiration of their term.

Mr. Hinsdale was in your service eleven weeks and one day. Mr. Hayes, who commenced his mission earlier in the season, was in your service fifteen weeks and three days.

Rev. Mess. Gould and Wood were employed for twenty weeks in the northern parts of the counties of York and Cumberland, now Oxford, and on the eastern borders of the county of Kennebeck. Through divine goodness they, in general, enjoyed good health, and were able to prosecute their mission, through the whole of their term, with an activity and perseverance which manifested how much their hearts were in their work, and how well placed was the confidence of the Trustees in their integrity and ability for such arduous employments.

It might gratify the inquisitive and pious mind to follow, in our narrative, each of our worthy missionaries, both eastward and westward, through the whole progress of their zealous and well chosen labors for the good of our brethren in remote and destitute parts of the country.

But the sameness of their instructions and of the design of their mission, and the sameness of their desires to do good to souls, will render a more general view of their labors sufficient for the information of the society, and prevent a report too prolix for the present occasion.

Your Missionaries have the testimony of the people, where they have been employed, to their constancy, skill and fidelity in the discharge of their ministry. In almost every settlement which they have visited, your missionaries found a ready disposition to receive them, and cordially to welcome and attend their ministrations, excepting when they were prevented from assembling for lectures by the urgent toils of harvest. And what may animate your hopes for the future, and enkindle your present thanksgivings to God, your missionaries assure us that God generally gave the people an hearing ear, and in many instances they appeared to have an understanding heart.

Besides the duties of the Sabbath, which were often performed in three distinct exercises, many lectures were preached on other days, so many, that one could hardly suppose their bodily strength to be equal to their labors. These lectures were attended by goodly numbers of devout hearers. Your missionaries administered, as opportunities presented, the Christian sacraments of baptism and the Lord's supper. They often visited schools and prayed with, and instructed the children. They went from house to house inculcating the important duties of personal and family religion.

The care and distribution of

the society's books added much to their other labors.

The experience and observation of missionaries and the repeated written testimony of the inhabitants of the new settlements prove the wisdom of sending pious books to be distributed among the people. The numerous books sent by the society have been received with much avidity and joy; the recipients feel a peculiar gratitude for this mode of expressing the Christian benevolence of their distant brethren. The most happy and permanent effects are stated to arise from the instructions which those pious writings impart. Public worship, family prayer and personal religion have, through the co-operation of the Holy Spirit, been greatly encouraged and promoted by the bibles and pious writings sent by this and other societies. Past success, attending this method of advancing christian knowledge and practice, cannot fail to encourage and animate the future liberalities and exertions of the society in the same course.

Ample testimonies from the inhabitants of the new settlements, joined to the uniform opinions of your missionaries, lead to the conclusion, *That missionary labors are still greatly needed; that the necessities of the destitute inhabitants far exceeded the means and exertions which have hitherto been made by this and the other missionary institutions of this country and of Europe.* Urgent motives and arguments, from duty and compassion, continue to prompt the liberalities, the labors and the importunate supplications of Christ's disciples, who, it is



hoped will persevere in contributing with a ready mind, of their worldly substance, and will daily besiege the throne of grace with their fervent prayers to the Lord of the harvest to raise up, qualify and send forth, still more abundantly, laborers into his harvest.

The present season, six preachers are employed in the service of the society. Rev. Payson Williston and Rev. Thomas H. Wood, for fifteen weeks in the counties of Chenango and Onondago, in the state of New-York; and Mr. Royal Phelps, a candidate for the ministry, is to labor for three weeks in the town of Adams, and for four weeks in the settlements called Camden, lying near lake Ontario in the same state. These gentlemen have arrived at the places of their destination and have nearly completed the terms of their service.

But our communications from them are so few as to make it impracticable to give much information concerning them. The Trustees, however, can state that they are in health and have entered upon their work with happy tokens for good, and are cordially welcomed by the people to whom they are sent.

Rev. Joseph Field, Rev. John Dutton, and Mr. Samuel Sewal, are engaged in missionary labors in the counties of Oxford and Kennebec in the district of Maine. Mr. Field for sixteen weeks, Mr. Dutton for twenty weeks, and Mr. Sewal for eighteen weeks. From them less information has been received than from the missionaries in New-York; but the Trustees are happy to say, that in health and with animated courage they have

commenced their labors, and are joyfully received by the people. The narrative of the labors of our missionaries, for the present season, must be deferred until the next annual report. In the mean time, the Trustees, from a confidence in the piety, zeal, and capacity of your missionaries, anticipate happy effects from their ministrations and from the prayers of the society and the numerous friends of our benevolent institution; they anticipate from Christ, the source of gracious influences, blessings upon the missionaries, upon the people they may visit, and upon a multitude of perishing sinners.

The books of the society for the four past years have been sent for distribution nearly in an equal proportion into the state of New-York and the district of Maine. They comprise 220 bibles, 591 other bound books, and 6254 pamphlets and small religious tracts. To this report is annexed a document No I. showing what books have been sent each year for distribution, and in the same document will be found a list of the books which remain on hand for future use.

In another document No. II. is contained an account of the monies which have been received since the last annual report, by which it appears that there have been paid to the funds of the society,

From several towns and parishes in the county,	\$ 860 91
From the new settlements in New York,	32 62
From the legacy of Rev. Noah Atwater,	80 00
From sundry individuals out of the county,	27 00

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From the profits already obtained on the sale of Doddridge's rise and progress,	82 70
From the sale of other books,	3 83
From the charitable female association in the county,	278 89
Making in the whole the sum of,	1365 95
The expenditures of the society the year past have amounted to,	963 29

The several items of which account are comprised in a document No. III. appended to this report.

The state of the treasury may be seen in the report of the society's committee for auditing the treasurer's accounts--Document No. IV. There are in the hands of the committee the sum of \$ 151 95, reserved for the purpose of paying what remains due to the missionaries. Accounts of which will be lodged in the treasury the next year.

As far as can be ascertained from the imperfect returns made from the several towns and parishes, there remains due at the present time on the annuities subscribed, the sum of 170 dollars.\*

It is necessary for an accurate adjustment of the society's accounts that returns should be made of all new subscriptions, donations or annuities pledged to the funds since the first returns. In this way only, can the committee discharge their duty

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\* It is not, however, expected that the whole of this sum will be realized, in collection, owing to a change of circumstances in several of the subscribers.

in entering the annuities and donations on the books, together with the names of the benefactors where they are known; this entry being required by the act of incorporation. The ministers of the respective parishes, or some other benevolent friends of the institution, are earnestly requested to make such returns both of the donations and the donors, to the annual committee of the Trustees, as early as may be convenient. The document No. V. contains an account of the sums paid to the funds of the society by the charitable female association, in this county, and of the disposition which has been made of the monies received.

The Trustees report to the society, and particularly to the liberal subscribers of the charitable female association, that, by an examination of the accounts of the monies added to the funds by the contributions of that association, effectual aids have been afforded to the operations of the society, and that the most substantial benefits are to be expected in future from that pious institution.

The sums contributed this year have exceeded, considerably, the expenditures for bibles and other books; but this excess is to be attributed not only to the number of books on hand, but more particularly to the large appropriations which had been previously made for the purchase and distribution of books. Rev. Mr. Atwater's legacy of eighty dollars, was, by the testator, appropriated to the purchase of books, and the profits arising from the sale of the edition of Doddridge's Rise and Progress was consecrated to the same purpose, and \$ 82 70 have already

been applied from the profits in the purchase of books. These payments have anticipated large expenditures from the funds of the female association, but no such considerable aids are expected in future. And a large purchase of five or six hundred of Vincent's Explanation of the Shorter Catechism, for distribution, out of an edition soon to be printed, the purchase of bibles and several other books, will render large appropriations and expenditures necessary. It is therefore hoped, that the benevolent charities of the female association will be continued, that the other resources of the society may be applied to the support of missionaries. The Trustees express their gratitude to the charitable female association, and fiducially rely upon the mercy of God, through our Lord Jesus Christ, that in answer to the prayers and liberalities of the daughters of our Zion, the long expected and blessed period will be hastened when the seed of the woman shall bruise, effectually, the serpent's head.

A view of the state of the society's funds affords matter of encouragement and of ardent thanksgiving to God, who has put it into the hearts of his people to take of the wealth which he has given them and to consecrate it to the interests of his kingdom.

Let the society and those who favor its pious designs joyfully say, "*Hitherto the Lord hath helped us.*" Let them take courage to pursue their work with renewed ardor, and with a humble, steadfast hope in God, that he will more and more increase the means of sending the light of gospel truth into the re-

motè and destitute settlements of our country; and that he will open a wide door, and effectual to increase Christian knowledge among our countrymen, and in due time, among the pagan tribes which surround our borders.

Hopeful symptoms, it is tho't, presage the approaching conversion of some of the savages of the wilderness, to Christ. It will certainly be a happy preparation for their ingathering to our Redeemer, when the people who inhabit our frontier settlements, shall imbibe the spirit of Jesus, and shall be made obedient to his gospel, and thus, by their example, allure pagans to revere the name and religion of Immanuel.

Every friend to Zion is expected to put his hand to this work of the Lord, and cheerfully to come and deposit his offerings in the treasury of Christ, that so, means may be amply provided for repairing the walls of our Jerusalem, and enlarging the boundaries of Zion. How can men believe, unless they hear? How can they hear, without a preacher? How can preachers be obtained by the numerous, scattered, and divided settlements of our country, unless we, and others, like minded, appropriate a portion of our property, and lend our unwearied attention to this good work of sending able and pious missionaries among them, to make known to them the mysteries of the kingdom of God, and the gospel of our salvation?—What purpose equally valuable as that of procuring gospel instructions for perishing sinners, can lay claim to our worldly substance?

By the gospel, we and others experience a blessing in the things of this life. By the gospel alone can we learn the way of peace with God, and obtain a blessed immortality in heaven.

The Trustees report to the society their opinion, that it is highly expedient that their liberalities be continued and increased from time to time, and that it be requested of the several assemblies of congregationalists and presbyterians in the county to make a public contribution to the funds of the society, upon the next annual thanksgiving, or upon some Lord's day near that time, as shall be found most convenient; and that this report be read in the several congregations at some suitable time previous to such contribution.

In ways of charity to our brethren may we not humbly hope, through the merits of Christ, for the effusions of divine grace upon ourselves and our children?

That of the necessary good things of this life we shall receive such a bountiful supply, in providence, that we may be more and more able to bestow, from year to year, abundantly, for the help and salvation of others, who are deprived of the rich privileges which we enjoy. And all the praise and thanksgiving shall be ascribed to that gracious God and Saviour who hath moved us to take of his own and give it unto him. Amen.

In the name of the Trustees,

SAM. HOPKINS, *Vice-Pres.*

At a meeting of the Society, Northampton, Aug. 29, 1805—Read, accepted and ordered to be printed and distributed to the several ministers of the congregational and presbyterian parishes, and also to the several branches of the charitable female association in this county.

Attest, ENOCH HALE,  
*Rec. Sec. pro tem.*

#### No. I.

*Books sent for distribution in the New-Settlements, viz.*

	1802,	1803,	1804,	1805.	Tot.
Holy Bibles,	72	24	52	72	220
Doddridge's Address to the Master of a Family,	500	100	400	120	1120
Assembly's Shorter Catechism,	1000				1000
Janeway's Token for Children,	60				60
Select Sermons,	15	5	10	6	36
Lathrop's God's Challenge to Infidels, 19		15			34
Trustees' Instructions and Address, 80		50	48	30	208
Doddridge's Rise and Progress, &c.		42	68	49	159
Fuller's Gospel its own Witness,		8			8
Lathrop's six Sermons,		100	100	40	240
Do. Vol. on Ephesians,		1			1
Do. Sermons on Christian Sabbath,		304	300	150	754
Do. On Stedfastness in Religion,		9			9
Do. Before the Society,		40			40
Lyman's do. before the Convention,		36			36
Williams' do. before the Convention,		11			11



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Trustees' Report for 1802,	60	20	30	110
Hemmenway's Sermon to Children,	130	100	50	280
Extracts from life of Henry,	100	99		199
Familiar Instructions,	100	50		150
Two Shoemakers,	6			6
Vivian's Dialogues,	100	70	6	176
Whitaker's Address, &c.	30	30		60
Plain Truths,	132			132
Repository Tracts, No. 7, 8,	18			18
Friendly Visit to the House of Mourning,	20	26	6	52
Doddridge's Sermon on the care of the Soul,		362	150	512
Do. on Education,		1		1
Coleman's Incomprehensibleness of God,		24	50	74
Watts' Psalms and Hymns,		12		12
Do. Advice to a Young Man,		50	24	74
Do. Divine Songs for Children,		50	50	100
Janeway's Heaven upon Earth,		1		1
Taggart on Perseverance,		15	15	30
Trustees' Report for 1803,		48	50	98
Best way for defending the Bible,		100	100	200
Life of Faith,		25	25	50
Warning against Drunkenness,		13	18	31
All's for the best,		50	25	75
Lathrop on the Church,		6	10	16
Davison's Sermons,		100	50	150
Trustees' Report for 1804,			50	50
Hale's Sermon before the society, 1804,			120	120
Emerson's ordination sermon of Rev. Mr. Wood,			50	50
Connecticut Evangelical Magazine,			240	240
Osgood on Baptism,			12	12
Address from a Stranger,			50	50
	1746	1441	2230	1648
				7065

*List of Books remaining on hand for future use, viz.*

Doddridge's Rise and Progress,	No. 322
Do. Care of the Soul,	470
Do. Address to the Master of a Family,	751
Lathrop's six Sermons,	150
Do. on the Christian Sabbath,	560
Religious Tradesman,	4
Connecticut Evangelical Magazine,	480
Hemmenway's Discourse to Children,	90
Address from a Stranger,	50
Best way to defend the Bible,	258
Watts' Divine Songs for Children,	14
Do. Advice to a Young Man,	26

Coleman's Incomprehensibleness of God,	50
Catechisms,	24
Davison's real Christian,	48
All's for the Best,	25
Lyman's Sermon before the Convention,	3
Emerson's ordination Sermon,	30
Hale's Sermon before the society,	130
Trustees' Report for 1802,	16
Do. Do. for 1803,	118
Do. Do. for 1804,	200
Do. Instructions and address,	281
Whole number of copies,	4110
Bound books,	586
Pamphlets and Tracts,	3574

4110

To these must be added a donation from Mrs. Mary Adams, of Northampton, of the following tracts, viz. 1 Plain truths ; 1 Porteus on distributing tracts ; 1 Joseph discovering himself to his brethren ; 11 Address from a stranger ; 8 Best way to defend the bible ; 2 Vivian's dialogues ; 2 Whitaker's address ; 9 Advice to a young man ; 1 Davison's real Christian ; 2 Hemmenway's sermon to children ; 3 Bowle's last illness ; 23 Life of faith ; 1 A choice drop of honey ; 1 Lathrop on the Church.

## No. II.

*Monies received for the funds of the Hampshire Missionary Society for 1805.*

Names of the towns.	D.	c.		
Amherst, 1st par.	35	33	Plainfield,	7
Amherst, 2d par.	2		Shelburne,	2
Ashfield,	17	90	Southampton,	45 42
Belchertown,	11	19	Southwick,	4 50
Charlemont,	19	60	South-Hadley,	22 58
Chesterfield,	5		Springfield, 1st par.	32 99
Colrain,	2		Sunderland,	55 65
Conway,	38	83	Westhampton,	35 19
Deerfield,	28	66	Westfield,	21 60
Easthampton,	13	44	West Springfield, 1st par.	43 20
Granby,	10	50	Whately,	16 15
Granville, middle par.	11		Williamsburgh,	45 56
Granville, west par.	5		Worthington,	28 50
Greenfield,	5			
Hadley,	52	15	Total towns,	860 91
Hatfield,	69	81		
Hawley,	14	5	<i>New-Settlements, New-York.</i>	
Heath,	11	46		D. c.
Leverett,	2		Pompey,	3 59
Longmeadow,	40	42	Marcellus Ell,	3 28
Northampton,	73	57	Marcellus Creek,	10
Norwich,	2		Marcellus Lake,	3
Palmer,	9	76	Tully,	1 12
			Herkimer,	3

Camden,	6	On the sale of books,	3 83
Fabius upper settlements,	2 57	Total from female Associa-	
		tion,	278 89
Total new settlements,	32 62		

Total receipts. 1365 95\*

*Names of Persons.*

Rev. Noah Atwater's			
(of Westfield) legacy,	80		
Charles P. Phelps, Esq.			
Boston,	12		
John Tappan, do.	10		
Thaddeus Osgood,			
Methuen,	5		
On the profits of the sale of			
Dodridge's rise, &c.	82 70		

\* Several sums were received for the funds of the society, after the report was draughted, from the charitable female association and other donors which could not be inserted, but will be noticed in the next annual report.

No. III.

*Account of expenditures of the Hampshire Missionary Society, between August meeting, 1804, and do. 1805.*

To paid missionaries employed 1804, balance due, \$ 276 14 viz.

To Rev. Vinson Gould,	\$ 105 00
To Rev. Thomas H. Wood,	72
To Rev. Theodore Hinsdale,	39 14
To Rev. Joel Hayes,	60 00

276 14

To paid missionaries employed 1805 in advance, \$ 392 00 viz.

To Rev. John Dutton,	\$ 80
To Rev. Joseph Field,	80
To Mr. Samuel Sewal,	72
To Rev. Payson Williston,	75
To Rev. Thomas H. Wood,	60
To Mr. Royal Phelps,	25

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To paid for printing and purchase of books, \$ 252 45 viz.

72 Bibles,	\$ 49 75	
140 Rise and Progress,	60 20	
100 Coleman's Incomprehensibleness,	22 50	
720 Connecticut Evangelical Mag.		80
300 Annual Report,	20 00	
300 Hale's Sermon before the society,	14 00	
100 Emerson's sermon at Mr.		
Wood's Ordination,	6 00	

252 45

To paid for stationary,	1 75
To do. for a corporation seal,	8 50
For boxes and transport of books,	14 09
To postage of letters,	5 52
To entertaining the Committees,	12 83 1-2
	963 28 1-2

## No. IV.

The Committee appointed by the Hampshire Missionary Society, at their meeting at Northampton, August, 1804, to examine into and report to the society the state of the Treasurer's accounts, beg leave to report as follows :

Having examined the Treasurer's books, find his accounts well vouched and right-cast, and that there is now in the Treasury in money, the sum of \$ 17 90 1-2

Also in promissory notes with good security,  
the sum of 1801 23

Amounting to 1819 13 1-2

The Treasurer has paid out by order of the

Committee of Trustees the past year, 717 55 1-2

ASA WHITE, } Committee.  
NATHANIEL ELY, }

Northampton, August 28, 1805.

## No. V.

*Monies received from the charitable female association, for 1805, viz.*

<i>Towns.</i>	<i>D. C.</i>	<i>Towns.</i>	<i>D. C.</i>
Amherst, 1st parish,	14 00	Plainfield,	4 89
Claremont,	7 76	Southampton,	28 96
Chester,	15 25	South-Hadley,	11 44
Cummington,	6 00	Westampton,	22 25
Deerfield,	19 34	Westfield,	9 64
Granville, middle parish,	10 50	West-Springfield, 1 parish,	13 00
Hadley,	24 88	Williamsburgh,	10 50
Hatfield,	18 07		278 88
Hawley,	5 50		
Longmeadow,	20 07	Bal. of last year in Treas.	43 41
Northampton,	32 33		
Norwich,	4 50		322 29

*An account of monies expended out of the fund of the female association since the last Report, viz.*

For 72 Bibles,	49 75
For 165 copies of the Trustees' Report 1804, taken for distribution,	11 00
For 300 Hale's sermon before the society,	14 00
For 100 Emerson's sermon at Mr. Wood's ordination,	6 00
Expense for boxes and transporting books,	14 09
Total expenditure, 1805,	87 84
Deposited in the Treasury,	234 45 1-2
	322 29 1-2



*Officers of the Hampshire Missionary Society, appointed at their annual meeting the last Thursday in August, 1805.*

His Excellency Caleb Strong,  
Esq. President.

Rev. Sam'l Hopkins, D. D. Vice  
President.

*Trustees.*

Hon. John Hastings, Esq.

Rev. Joseph Lathrop, D. D.

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*Memoir of Mrs. Clarinda Pren-  
tice.*

MRS. Prentice was a daughter of Mr. James and Mrs. Reliance Kasson, of Bethlem, Connecticut. She was born January 29, 1778, and was married to Mr. Prentice, June 5, 1804. On the 31st of March, 1805, she was delivered of a son, and realized the truth of the declaration, "In sorrow shalt thou bring forth." Her symptoms for some time were not thought to be alarming; but she continued gradually to decline, and her difficulties terminated in a consumption. She died on the 25th of May, after having experienced severe bodily pain for about seven weeks.

Mrs. Prentice's natural powers of mind were much above mediocrity. She had an uncommon taste for human and divine knowledge, which she assiduously cultivated. Her conduct in the various relations which she sustained was highly commendable. She was dutiful, affectionate, benevolent and faithful as a child, sister, neighbor and wife.

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She was peculiarly successful in conciliating the affections of all within the circle of her acquaintance. But her greatest excellence was her attachment to the Redeemer and his glorious gospel. As a Christian she shone with uncommon lustre for several years, and on the bed of death, and at the closing scene, her exercises and prospects were such as few have experienced, or witnessed, in this vale of tears. A more particular account of her life and death, will appear in the sequel.

The following is extracted from a narrative of her father's family which she wrote several years before her death. Before she introduces her own character and exercises, she observes upon the tendency and influence of speculative faith, "It is not more certain that night and day succeed each other, than that a wrong faith will influence the life and produce a bad practice. We (meaning herself and the family with which she was connected) practically said unto the Most High, depart from us, for we desire not the knowledge of

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thy ways. But glory to God, whose tender mercies are over all his works!—When we lay in the open field; when there was no eye to pity or arm to save; his own arm brought salvation. Tho' in a little wrath he hid his face from us, yet in great mercy he gathered us. Thou, O Lord, art able to lead the blind in a way which they have not known, to bow the most stubborn will, and to soften the most obdurate heart at the foot of the cross. God manifested designs of mercy toward myself, the degenerate plant of a strange vine. I began to be seriously impressed about the age of eighteen. Conscience thundered, Sinai flamed; and I could find no rest day nor night. I flew to secret prayer, and often found my frames such as much relieved my conscience; the relief of which was the main design of attending to religious duties. Having long been inclined to think and speak lightly of awakenings, and of the concerns of the soul, I resolved to conceal my feelings as much as possible, and though I imagined I had a new taste for public worship, and experienced a sort of pleasure in reading the bible; yet my ideas were very confused and indistinct respecting the way of salvation thro' Jesus Christ, having received but little instruction in doctrinal points. At times I felt my heart much opposed to what are commonly denominated the doctrines of grace; but hearing a sermon which so clearly exhibited the propriety of God's being a sovereign, and finding my reason in such a good measure convinced, I resolved never more openly to oppose the doctrine. Being in

the habit of disputing with a near relative upon religious subjects, I often advocated the doctrine of the divine decrees. I was not however so firmly on the side of God and of religion, as to be willing to risk my reputation in the gay circle, by refusing to comply with solicitations to youthful amusements. Accordingly, when a ball was appointed, and I invited among others, I interrogated myself as follows:—Shall I go and hazard the loss of my soul, and expose myself to the pains of eternal damnation? or shall I stay at home, and lose the friendship of the world, which has hitherto been dearer to me than life? It is true, I could wish they would not dance now; but no one at present knows my feelings. It may be they will vanish soon, and I must endeavor to keep the world on my side; for perhaps I shall never gain religion, and like Naaman, I said, the Lord pardon thy servant in this. After I had endeavored to implore the divine blessing, I went to the ball, and was as gay as the gayest. But an abused conscience will not always sleep. I had no sooner returned home and retired to rest, than this faithful monitor asserted his rights in the most commanding terms. Instead of rest and the syren song of festivity and joy, I felt an insupportable weight of guilt, which appeared to me a sure earnest of the wrath of God, and of the worm that never dies. Being unable to conceal my emotions from my sister, who slept with me, and who had been partaking of the same amusement, she enquired after the cause and whether I was sick. I put her off with a slight answer, and with

care concealed my real feelings. Not long after this, I began to lose my serious impressions, and found that I could go counter to the dictates of conscience with less pain than formerly. At times however, I was alarmed at my stupidity, and felt the most poignant distress upon hearing of some remarkable providence or awakening sermon. The world never performed agreeably to its promises, and as to a future world, the prospect was horrible and gloomy; a fearful looking for of judgment and fiery indignation. Still I was in pursuit of happiness; and my ardor did not abate, but took fresh courage at disappointment. I resolved upon a more steady and useful line of conduct; and became very economical of my time, improving as much of it in reading and writing as possible. That I might lay a better foundation for improvement, I spent several months at a respectable boarding school in a neighboring parish, where I endeavored to be fashionably religious, which in effect is to possess no religion at all. After this I was engaged in school-keeping and domestic duties, not fully persuaded of the truth of the divine declaration, that "the friendship of the world is enmity with God." But hearing of awakenings in a number of the towns adjacent, I became solicitous with regard to myself, while I found I was trifling upon the brink of eternal ruin. I was much affected with accounts from abroad, and felt a most earnest desire that the same spirit of enquiry might become prevalent in my native place.— On a certain occasion, while conversing with a woman, who was

much of the same stamp with myself, as it respected serious impressions, I told her that I had been for a considerable time unusually hardened; that I had much reason to fear I had so slighted the invitations of the gospel, and grieved the Spirit of God; that I was left to be filled with my own devices; that like Ephraim of old, I was joined to idols, and that the Lord had said, let her alone. Upon this, she said she believed she had a book which would suit my case, which was Doddridge's *Rise and Progress of Religion in the Soul*. It was indeed a welcome messenger. It spake directly to the conscience, and left me wholly without excuse. The justice of God appeared in a new and unusually striking point of light. I saw a beauty in this divine attribute, that God would be for ever glorious, and that the holy inhabitants of heaven might well shout alleluiah, if I were sentenced to eternal damnation. Although I had long found that my sins had made a separating wall between God and my own soul, and I could neither pray nor weep; yet now I found the partition broken down, and that I could enter in by the door into the sheepfold, saying, whose joy is like unto my joy, for it is the joy of penitence. Like Mary, I found no luxury like that of washing the feet of Jesus with tears, and wiping them with the hairs of my head. I was unable to stipulate any conditions; for I was absolutely insolvent, and like the prodigal son, could only plead to be admitted into the family as an hired servant. I resolved by the assisting grace of God, let others do what they would, I would serve the Lord.

Christ appeared the chief among ten thousands and altogether lovely. The plan of redemption appeared glorious indeed,—worthy the triune God. I had new views with regard to the holy bible. It came home fraught with internal evidence of its divinity and energetic power upon the heart. I no longer needed the aid of philosophy or the powers of eloquence to recommend it ; for I had received “the white star, and in the star a new name written, which no man knoweth saving he that receiveth it.”

“ I was left to reflect with shame upon my past conduct, in treating religion, the one thing needful, with such neglect. I was much affected with this and similar texts of scripture :— “ Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.” I was convinced that I had long loved the praise of men more than the praise of God ; but now after having repeatedly and with the utmost seriousness and sincerity of my soul, dedicated myself to God, I resolved, through assisting grace and with the consent of the church, to make a public profession of religion. I esteemed it not only a duty, but a pleasure far surpassing any thing I had ever experienced in the circles of the gay. As conferences were attended weekly at the meeting-house, I went one day with a resolution to converse with my spiritual guide before I returned. And how welcome was an invitation from him to any one who had an inclination to converse

with him upon religious topics ! I went in the fear and strength of the Lord, and found the affection and tenderness of the dearest of friends, who was apparently desirous of my temporal and eternal happiness. No addition had been made to the church for a considerable time. Other good men appeared much affected with the narrative which I gave of my experiences, and replied, “ Clarinda, religion is a glorious reality, how much soever its professors may abuse it. If you are admitted into the church you must expect to commune with a set of imperfect creatures. We wish you may excel in the Christian race. You must expect to be watched, and it is now of double importance how you behave yourself, before your former companions. Have you counted the cost of making a public profession ?” To which I replied, I desire to take the profession upon me, and think I am willing to suffer whatever may come in consequence. But I have renounced all confidence in myself ; and unless the Lord work in me both to will and to do, I shall most surely wound the holy cause. It is by the grace of God, I am what I am. I think I know in whom I have believed, and that he is able to keep that which I have committed to him against that day. On being told that I must make one sacrifice, viz. that of attending balls ; I replied, that I judged from my present feelings it would be no sacrifice at all, and that I had never found it so.”

Soon after this, she united with the church of Christ in Bethlem ; and her subsequent conversation and daily walk evinced the sincerity of the profession



she had made. The wonders of redeeming love, and the glories of sovereign grace furnished the subject of her most delightful contemplations, and a subject upon which she conversed with warm and rapturous emotions. Whilst she was teaching a school in her native town, the season in which she obtained a hope, she boarded a while in a family where the sweets of religion had never been experienced; where even the form of godliness was discarded, and where the head of the family not only appeared a stranger to vital piety, but even warmly opposed to its essence. But her conversation and heavenly demeanor soon had a powerful effect upon him. They were the means which providence employed to open his eyes. He became a subject of deep conviction, and after long and painful struggling, he was hopefully brought out of darkness into God's marvellous light. He set up family prayer, and soon after united with the church. It is believed that God used her as an instrument of effecting a lasting change in several others. She was extremely fond of attending religious meetings. She was rarely absent from public worship on the Lord's day, or from conferences when it was possible to attend. Much of her time was spent in a careful and prayerful perusal of the inspired writings, and of the books from which divine knowledge was attainable. She often spake of the importance and efficacy of prayer, and it was judged from certain circumstances that she was often employed in that delightful duty, pouring out her soul to him who seeth in secret. She exhibited

the beauty and excellence of that "charity which seeketh not her own." The poor, especially those of Christ's flock, can testify to the Christian liberality with which she was actuated. She was employed in teaching school for several successive seasons, after she professed religion, and took unwearied pains to instil just principles into the tender minds of her pupils. She made it a constant practice for several seasons to pray with them daily, and to teach them the importance of remembering their Creator in early life. Deeply impressed with a sense of the worth of time, she endeavored to spend it in such a manner as to be enabled to give up her final account with joy. She was distinguished for the strictest economy, and a considerable part of what she procured by school-keeping and other means, was cheerfully devoted to charitable uses. The interests of the Redeemer's kingdom lay near her heart. For one in her circumstances she contributed liberally for the promotion of the gospel. The readers of this will remember, that in the 12th No. of the 3d Vol. of the Connecticut Evangelical Magazine, a letter was addressed to the Trustees of the Missionary Society of Connecticut, by a Female Friend of Missions. Mrs. Prentice was the author of that letter.

She exhibited the practical power of godliness in an uncommon degree for several years. Believing that it was better to go to the house of mourning than to the house of feasting, she frequented houses of sorrow, administered consolation to the sick and dying, and tenderly sympathized with those who

mourned. An attendance upon the ordinances of the gospel, particularly that of the sacramental supper, was a source of unspeakable joy to her soul. She observed stated times of fasting and prayer. The afternoon and evening before the Sabbath, were generally set apart by her to prepare her for the solemnities of that holy day. She generally abstained from food that evening, and often remarked to those with whom she was intimate, that the most soul-satisfying joys were fruits of such fasting, &c.

Her faith was several times tried, a number of years before her last illness. She was afflicted with bodily indisposition, and apparently brought near the closing scene. But her confidence in the faithfulness of God was unshaken. "Her soul being filled with virtue's light, shone brightest in affliction's night." During a painful illness toward the close of the year 1799, she wrote to a friend thus, "My disorder increases, so that in all probability I shall not be permitted to taste the memorials of the dying love of Jesus the next Sabbath. Since I saw you I think I have conversed familiarly with a death-bed. I am willing to make my final exit. I have entombed the fear of death, the dread of every thing but the frown of God. I think there is nothing which binds me to earth, but when I say thus, don't imagine it arises from discontent: no, not a moment but what comes fraught with a rich blessing. If I have any thing of which to complain, 'tis an ungrateful heart." In the summer of 1801, she was thought to be in a consumptive state, and to be ra-

pidly hastening to the period of dissolution. She then wrote to a friend as follows: "I presume there is not a creature that inhabits this earth, who has greater cause of gratitude than myself. I count it among my choicest mercies that I am so much resigned to my present situation. If the light and fatherly chastisement which I have been made to endure be a mean of subduing the corruptions of an obdurate and idolatrous heart, I must count this one of the most precious seasons of my life."

In a season when in tolerable health, she wrote thus: "I have but just returned from a conference. I am too happy. Language must be more copious before I can express my gratitude. My M—attended the conference. She has been softening for some time past; and she was this evening dissolved in tears. What the event will be God only knows. Not three months since she opposed with warmth. But the grace of God is sufficient for the chief of sinners; yes, for those of the first magnitude, or I should never have obtained mercy." On another occasion, she expressed herself in writing thus, "My friend, I invite you to rejoice with me. I have for some time been severely chastened, but trust I can say with sincerity, 'I count it all joy that I have fallen into divers temptations.' Surely this is a morning to be remembered; for I humbly hope I have been with Jesus. Last evening I attended a conference. O my friend, I can never be grateful enough for the affections with which I was then inspired. Unworthy wretch! can I ever forget the loving-kindness of the Lord, and again be

hard and unfeeling? Yes, unless Jesus guard me continually. Here is my only hope. They alone who have felt the power of religion, can understand when we talk of the rapturous emotions excited by a realizing view of a bleeding, dying Saviour; and shall I enquire why bestowed upon unworthy me? The answer is plain, 'For the foulest of the foul he died.' The Most High is a sovereign and doth what he will with his own. Were I never to experience sweet communion till I had merited it by holy living, I should look for it in vain."

When called in Providence to contemplate an important change of circumstances, by entering the marriage state, she was deeply impressed with a sense of the greatness of the undertaking; of the trials incident to that endearing connection, and of the difficulty of filling that station with becoming dignity, which demanded uncommon prudence, distinguished piety, and many other qualifications, natural and acquired. After her marriage and removal to Canaan, she was very assiduous to discharge with Christian fidelity, the interesting duties which devolved upon her. And she soon obtained the friendship and esteem of her neighbors and acquaintance to a high degree. Serious people particularly, found in her an agreeable and instructive companion. Her conversation was ever upon religion, when circumstances dictated the propriety of introducing it. And when she had been necessitated to spend considerable time among those who were "careful and troubled about many things," and who disregarded "the one thing

needful," she would often observe, "How painful to spend one's precious time in conversing upon the trifles of this world; how distressing to see dying creatures trifling upon the brink of the grave!" She was very solicitous that saving and lasting benefits might accrue to the people of Canaan, from their enjoyment of the instituted means of grace. Her prayers to God for them were that they might be saved, that pure religion might flourish among them.

For a considerable time before her last illness, it was strongly impressed upon her mind, that she should not survive the painful scene before her. She made arrangements accordingly, and endeavored to be in readiness for the coming of the Son of man. From various incidents which took place about this time, and particularly from her conversation upon religion, death, and the solemnities of eternity, it appeared that she expected soon to share the joys of a blessed immortality. On the first Sabbath of March, she attended public worship, and commemorated the dying love of Jesus. It was a blessed season to her soul; and she expected it was the last of the kind which she should enjoy. A little before her last sickness, and in the view of its approach, she with her husband spent a season of fasting and prayer, after which she anticipated her approaching scene of distress with uninterrupted composure. When the hour of her distress arrived she appeared perfectly calm. God was evidently her refuge and strength; a very present help in trouble. In the evening, to a

female friend who was about to retire she said, "In the wakeful hours of night, when you call your God to mind remember me." After having endured uncommonly long and severe pangs, she was at length delivered of an apparently promising son. After her delivery, she wept for joy, and being desired by one present, not to indulge her feelings so, she replied, "I can't help it, I am so rejoiced." After her infant was dressed, and presented to her, by her husband, she expressed her feelings in the words of Hannah, relative to Samuel, "I desire to give him unto the Lord, all the days of his life." In the evening after, when feeding the child, it strangled. All present, (excepting its mother) were much alarmed under an apprehension that it would never breathe again. On being asked why she appeared so calm whilst others were alarmed, she replied, "I felt composed on this ground, knowing that if God saw fit to take it then, it was the best time, and I cheerfully resigned it into his hands." When the child was about twelve days old, it was judged expedient to put it out to a nurse, Mrs. Prentice being unable to keep and support it with proper nourishment.

During a considerable part of her fatal illness, she was exercised with acute bodily pain, which she endured with that Christian fortitude and resignation to divine disposals, which nothing but the presence of Jesus could afford. In the former part of her sickness she observed, that although her evidences of a union to Christ were clear, yet she did not experience that joy and consolation, after which she as-

pired. She however manifested entire resignation to the will of heaven, and not a murmuring word escaped her lips. In family devotion she was much animated, and by her request the scriptures were often read to her. Divine truth was sweeter to her taste, than honey or the honey comb. Contemplations upon the glorious scheme of redemption, filled her soul with unspeakable joy. As she drew nearer the closing scene, her joys become more and more triumphant. The clouds which had partially obscured her prospects for short seasons, entirely vanished, and in some degree like Stephen, she had an unclouded view of the glories of that world to which she was hastening. This scene of uninterrupted joy commenced the week before her death. Early one morning, in that week, she sent to her husband who was sleeping in another room, desiring him to rise and pray with and for her.

On his entering the room, she observed to him in words to this import. "I feel that I have but a short time to continue in this world. Some have doubtless been deceived, and have not discovered their deception 'till it was for ever too late. The thought of leaving the world, secure in a false hope, is insupportably dreadful. It is possible I may be deceived through the prevalence of indwelling corruption, and the influence of a wicked and deceitful heart. I wish you therefore to pray for me, particularly, that a holy God, may search my heart and try my reins, and see if there be any wicked way in me, and lead me in the way everlasting."



Prayer was accordingly attended, at the close of which she appeared composed, cheerful, and joyful; and neverafter manifested the least anxiety through doubt or fear. She was raised entirely above the terrors of dissolving nature. By her request several Psalms were sung, and prayer was frequently attended. After repeating the following in the 17th Psalm, the whole, by her request, was sung the day before her death.

"This life's a dream, an empty show;

"But the bright world to which I go,

"Hath joys, substantial and sincere,

"When shall I wake and find me there!"

In the afternoon previous to her death, she desired that her child might be brought home, that she might unite in its baptismal dedication to God. The child was brought accordingly, and laid upon her arm; when she observed to a number who had collected upon the occasion, "I often dedicated this babe to God, even before it was born; and desire now, in the presence of my Christian friends, to unite in its baptismal dedication, before my departure." After this the solemn ordinance was administered. She then said to her husband, "You must take away the sweet babe; it is not mine, I have given it back to its Creator; and I am too feeble to see it any longer." After kissing it for the last time, she concluded her maternal benediction in this affecting and impressive language, "May the Father own it, the Son redeem it, and the Holy Ghost sanctify it!" During the whole of this most affecting scene, she was perfectly calm, and apparently filled

with that joy, and peace in believing, which this world can neither give, nor take away.

The following she addressed to different persons who were present in the course of the day. To her husband she said, "O my dear, my heart has been bleeding for you, and the dear babe. It is the survivor that dies. In your daily walk, be sober and circumspect; and remember that your words are noticed, and your actions watched. Should the child be spared, give him, if possible, a good education. I wish, if it is God's will, he may become a minister of the gospel. We have lived happily together; our prospects have been flattering; but we must soon part. I hope to meet you in a better world. It has been my endeavor to alleviate your sorrows, to brighten your enjoyments, and to assist you by prayer and counsel in the great work, assigned you by Providence. I cheerfully leave you in the hands of God. Trust in him through the Redeemer, and he will never forsake you.—After a little time, you will follow me. Be faithful, Oh, be faithful unto death. Tell the people of your charge that I have often fervently prayed for the success of a preached gospel amongst them; that their spiritual welfare has lain near my heart; and that they can never find substantial joy, but in religion. I pray that my death may have a sanctified effect upon this people; that it may be a mean of quickening Christians, and of alarming the secure, impenitent and unbelieving." After this she gave him, directions respecting the distribution of her clothes, and the regulation

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of domestic concerns ; and spake particularly of the foretastes she then experienced of the joys of heaven ; of the employments of the just made perfect, and concluded in words to this import : " In a very little time, I shall be in the eternal world ; it is an untried state ; our views of it here are doubtless very imperfect. I shall soon see as I am seen, and know as I am known. I shall probably be acquainted with your circumstances after my departure." This took place while none but herself and husband were in the room. She then observed that she wished to unite with him once more in prayer before any company was admitted.

Before and after this she was visited by several to whom she communicated her feelings with freedom. Observing her mother weeping by her bed-side, she begged of her to desist, adding, " Mama, weep not for me ; but for your other children. There is reason to believe you have those that are in an unrenewed state." With proper expressions of respect, she then requested her and her husband's mother, who was present, to renew their covenant obligations ; to examine the foundation of their hope ; to adorn their Christian profession ; to be faithful in discharging the important duties of their stations, and to be in constant readiness for the solemn crisis of exchanging worlds. A sister who was present, with whom she had often taken sweet counsel, who was the only branch of the family that professed religion, excepting herself, and whose soul was united to hers as Jonathan's was to David's, she exhorted to persevere

in the Christian race, striving for an incorruptible and immortal crown. Her sister then asked her if she had not something to say, which might be communicated to her brothers and sisters who were absent ; she replied, " O yes, tell them from me to begin a life of religion now in youth ; tell them that I have enjoyed more in one hour on this sick bed, than in all the vain amusements of the world. Tell those (meaning two) who have heretofore been under serious impressions, and whose impressions have worn off, that they are in an awful condition ; and that it is infinitely important for them to choose the one thing needful in early life." To a number of people who were present, she affectionately and tenderly addressed the following : " O my friends, religion is worth seeking ; and you cannot expect to enjoy the comforts of it, unless you seek it in humble sincerity." She repeatedly spoke of the danger of procrastination, and of the importance of preparing for death while in health. She observed that it was probable death-bed repentances were often insincere ; and that persons who were racked with pain and anguish, expecting hourly to be called before the bar of God, were in a miserable condition to prepare for eternity. She observed that she never could be grateful enough that God had inclined her to seek religion in youth. She dwelt with rapture upon the distinguishing doctrines of grace. Being asked if she had any dependence upon the apparently holy life she had led, she replied, " O no ; it is all sovereign grace, from first to last. Not unto me, O Lord, not

unto me, but unto thy name give glory. The infinite love and boundless mercy of God, thro' the Redeemer, are my only hope. Oh, my deceitful heart, my wicked heart ! Not by works of righteousness which I have done, but according to his mercy he saved me by the washing of regeneration, and renewing of the Holy Ghost." On being asked, if she was not afraid to die, considering the solemn and endless consequences which succeed that event, she replied, "No ; why should I fear my departure ? I have often dedicated myself and my all to God ; and he is faithful to fulfil his promises to all who trust in the merits of the Redeemer. Why should I fear to die ? ' Death is the portal into bliss.' Jesus is mine, and I am his. I know in whom I have believed ; and that I shall yet praise him for I shall see him as he is. He is able to keep that which I have committed to him against that day, and I can cheerfully and cordially resign my all to his sovereign disposal." She repeated the following :

" Jesus can make a dying bed,  
Feel soft as downy pillows are ;  
Whilst on his breast I lean my head,  
And breathe my life out sweetly there."

Being asked if she realized this, she replied, " I do, my dying bed *feels* soft," and then added with emphasis, "and sweet." Soon after this, none but females being present, she desired that one of them might pray with her. As they declined through want of confidence, she observed, " I think I have sufficient strength to perform the duty." She then attempted it, but was soon interrupted by the return of men into the room. While some of her friends were speak-

ing about her sickness, child, &c. she observed, " I wish to hear no conversation but upon religion." To some persons present, expressing a wish that they might die with the same composure, joy, and triumph as she manifested ; she observed, "you must *pray*." She strongly inculcated this interesting duty upon all who desired the consolations of vital piety on the bed of death ; exhorting them at the same time to place no confidence in creature efforts as the ground of pardon and justification.

To the wife of a neighboring clergyman, who with her husband visited her the afternoon before her death, she observed, " I had calculated to enjoy much happiness in your society, and in that of others, for whom I have peculiar attachment. We may appoint, but God often sees fit to disappoint." After this, looking up with a smile which depicted on her countenance the angelic rapture of her soul, she said, " I do love Jesus." She repeatedly observed that Christians would generally die as they had lived ; and strongly recommended it to all to be watchful, prayerful, and heavenly-minded, and to adorn the doctrine of God their Saviour.

She observed to this effect respecting impenitent sinners, " Since I have lain upon this sick bed, my mind has been deeply impressed with a sense of the awful state of the impenitent. How dreadful to fall secure and stupid in the hands of that God who is a consuming fire !"

She was a subject of partial derangement, a part of the night before her death. But in all her

lucid intervals, she appeared to be filled with joy unspeakable and full of glory. After she was struck with death, she was able to speak but once, answering in the affirmative to the question, whether her faith, confidence and joy continued?—The above is but a specimen of what she uttered on the approach of the pale messenger. No essential alteration has been made in the language attributed to her. In one or two instances, slight additions have been made to illustrate sentiments, which, by reason of extreme bodily weakness, she expressed too laconically to be readily comprehended, by persons who were not present at the interesting scene.

[To be continued.]

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*Letters from a Father to a Daughter.*

July 27th, 1804.

DEAR DAUGHTER,

**D**O you possess a calm and composed mind, and a healthy and flourishing soul? Have you much of God's gracious presence? Do you feel liberty, accompanied with very deep humility, in prayer? Do the views you have of God's perfections render the contemplation and worship of him the delight of your heart? Do those views excite in your heart a constant, growing care and endeavor to please him and approve yourself to him in all your conduct, moral and religious? Is obedience to God in all you do or purpose, (without it we have no true and genuine love to him) your high and principal and pleasing aim? Is the love of God

the commanding passion of your heart, and his glory the governing end of all you do? Are the things you do for God and your neighbor influenced by a scriptural and well tempered zeal which is according to knowledge? Does Christian affection increase as its objects multiply? But I forbear—it would be difficult to get to an end were I disposed to go on.

I wish to hear whether the attention and solemnity among your people continue, what number have joined the church, and how many candidates there are for the communion, and whether the young converts hold out. God bless the parents and children of your family, and of his great mercy, make them *all* the children of his grace!

March 23, 1805.

DEAR DAUGHTER,

**I**N a late letter you have expressed "a desire that I would give you in writing my view of the eternal world." The words in which this request is couched are so general that I feel myself at a loss for your precise meaning. If it be your wish that I should give you my thoughts respecting the destiny of the finally impenitent, the bible will furnish you with a clear and full answer to the enquiry; and the very nature of sin, unrepented and unforgiven, implies wretchedness. The heart opposed to God cannot be happy, so remaining. If you enquire where impure separate spirits exist, the answer is, in hell. In what portion of the universe this is, we are not informed. This we may be assured of, however, that such a creature must necessarily carry hell with him wheth-



er he be or be not confined to any particular region or place of abode. Does your desire respect the final and future state of the saints, the friends and lovers of God? Here again the divine scriptures will give you all the light and information you need. The figures by which their state and place of abode are represented are strong and lively, such however, as are suited to impress the mind with superlative, though at present, in some degree, indescribable ideas of pleasurable enjoyment. They will see God—be ever near him beholding his glory—contemplating with the highest delight the personal glories of Jesus Christ—gratefully recognizing their immense obligation to Him for the work of redemption (which they will now more clearly understand,) not in the low strains of praise and admiration which earth teaches, but which heaven inspires, and blest with the friendly society of creatures possessing the image of God, in all the perfection of which their natures are capable, who, while they continually endeavor to increase the stock of happiness most fully share in it themselves; and who, while they enjoy the pleasure of conscious likeness to God, have the super-added satisfaction of divine assurance that it shall never be again lost, nor their felicity abate.

Should it be your wish to get the thoughts and views I have of the intermediate state, that is, the state and abode of the souls of saints departed, I answer, that however the soul, many times, may be wholly unconscious of activity and thought during sleep, it will not prove that it is dormant, and torpid, in a state of

separation from the body. The very nature of it seems to imply the contrary. I do not recollect a text which expressly and decidedly declares that the souls of saints go straight to heaven when they leave the body, unless it be the instance of the thief on the cross; there are however, many passages of scripture which seem clearly to suppose and imply it. I do not mention the parable of the rich man and Lazarus in the xvi. of Luke as one, for though the passage which contains it may seem to suppose the existence of the saints in heaven after they leave the body, it may be doubted whether this truth is the principal scope of the parable. In the Revelation of St. John are several passages which seem intended to communicate the pleasing thought. The apostle's desire to depart and be with Christ as preferable to a continuance in the body, will, I think, pretty fully establish the supposition, that the spirits of the saints immediately on their quitting a corrupt and defiling body, are so perfectly purified that they are fitted for and received to heaven.

Possibly I have not in any thing I have said, touched on the subject to which you wished me to attend. If your enquiry or wish was principally directed to this object, viz. what my views of the eternal world are, as I am individually or personally concerned? in other words, what is the ground of my hope of future happiness, and what the evidence to support such a hope? In general, I answer in the words of the apostle Peter, 1st epistle 1st chapter. "Blessed be the God and Father of our Lord Jesus Christ, who,

according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation ready to be revealed in the last time: wherein ye greatly rejoice, tho' now for a season (if need be) ye are in heaviness through manifold temptations (trials,)" &c.

To be a little more particular, —The perfect and infinite atonement of Jesus Christ by his death on the cross, fully proved by his resurrection from the dead, is the great foundation and chief support of my hope. He has told us, "that none cometh to the Father but by him." He is the only, and a sufficient mediator between God and men; and has declared, by his inspired apostle—"That he is able to save to the uttermost all that come to God by Him, seeing He ever lives to make intercession for us"—and "that of all the Father has given Him He will lose none." The gospel is full of declarations of the sufficiency, and expressions of the grace of Jesus Christ. It is full also of divine promises proper to ground the faith and hope of God's people. To recite these particularly, would be to copy a considerable portion of the bible. One only the Saviour has given us, "him that cometh unto me I will in no wise cast out"—must afford ample support and consolation to an assured believer.

I can boast of no extraordinary divine discoveries, no rapturous views or feelings as the support of my hope. I have ever viewed the religion of Christ,

since it has engaged my serious attention, as a display of divine wisdom, and perfectly consistent and rational. To one possessed of such views of it, extacies must be altogether unexpected and could rationally afford no great support to hope. The best and most solid evidence a Christian can have of his good estate, is obedience. I may say many good things for God, and obtain a character for piety among men; but if I should not at the same time feel in my heart a supreme regard to his will, and find in fact that it had a commanding influence upon my actions, or, in other words, that it produced sincere obedience, I should find no support for my hope. The professed Christian who feels an indifference and unconcern whether he pleases God or not, can have no substantial evidence that he loves him, for "This is the love of God that we keep his commandments, and they are not grievous."—The will of God is the necessary result of his unalterable and infinite perfections; whoever opposes it is an infinite offender—and no man or woman who deliberately and knowingly disobeys God, especially when it is an habitual thing, can feel comfort and support. On the contrary, a conscience void of offence affords both. There is not, at the same time, a man on earth that doth good and sinneth not. I pretend to no such perfection as some boast of. I daily offend, and all the day more or less; nevertheless can say, I trust with a degree of sincerity, that it is my pleasure to serve God—and say with David (perhaps not with equal sincerity) "I delight to do thy will, my

God." At the same time, so many and aggravated are my offences, so many and frequent the defects of my best performances, that if the bible had not informed us that God has forgiven the great sins of his servants on repentance, and looks on his children with a compassionate eye, notwithstanding their many infirmities and failings, I could find no ground for hope. To find pleasure in religious exercises will afford further ground for comfort; for whatever habit may do, in this as well as other cases, it is not in fallen human nature to choose religion. Nature is so opposed to God and religion that the esteem and practice of it must be from Him; and he only can preserve and continue its existence in the heart. I cannot go further, at present. Before I close, let me add one caution, which I wish may be useful to us both; it is this, that the transports produced by self-love may never be permitted to become substitutes for the love of God; rather let obedience be made the measure of it. I wish you all the best of heaven's blessings, and am

Your affectionate father.

Remarks on the uses of the definitive Article in the Greek Text

of the New Testament, extracted from a publication of Granville Sharp, Esq.

MR. Sharp proposes the following rule, "When the copulative *καί* connects two nouns of the same case, (*viz.* nouns, either substantive or adjective, or participles, of personal description, respecting office, dignity, affinity, or connection, and attributes, properties, or qualities, good or ill) if the article *ὁ*, or any of its cases, precedes the first of the said nouns or participles, and is not repeated before the second noun or participle, the latter always relates to the same person that is expressed or described by the first noun or participle; i. e. it denotes a further description of the first named person; except the nouns be proper names, or in the plural number: in which cases there are many exceptions."

This rule is valuable not merely in a philological view, but because it enables us to correct the translation of several passages in the New Testament, which, properly understood, afford many striking proofs concerning the divinity of our Lord and Saviour Jesus Christ. See particularly Eph. v. 5. 2 Thes. i. 12. 1 Tim. v. 21. Titus iii. 13. 2 Peter i. 1. Jude 4.

*Officers of the Missionary Society of Connecticut, from the first Wednesday of September, 1805, to the first Wednesday of September, 1806.*

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*Donations to the Missionary Society of Connecticut.*

October.	Rev. Calvin Ingals, contributed in new settlements,	-	-	-	-	22	21	1-2
18.	Rev. Seth Williston,			do.		16	3	
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						\$	38	24 1-2